

THE  
**Papist Represented,**  
AND NOT  
**MISREPRESENTED;**  
BEING

In Answer to the Fifth and Sixth Chapters  
of the Second Part of the

*PAPIST Misrepresented and Represented,*  
As far as concerns  
**praying to Images and the Cross.**

And for a further VINDICATION of the  
*CATECHISM truly Representing the Doctrines  
and Practices of the Church of Rome.*

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LICENSED,

Jan. 22. 1686.

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L O N D O N :

Printed for **Ric. Chiswell**, at the *Rose and Crown*  
in *St. Paul's Church-Yard*, MDCLXXXVII.

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THE  
SOCIETY OF  
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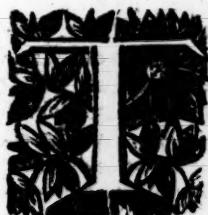
AND OF THE  
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COUNTY OF HERTFORDSHIRE

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AND OF THE  
COUNTY OF HUNTERS

THE  
PAPIST REPRESENTED,  
AND NOT  
Misrepresented, &c.



THE Defender of the Catechism truly Representing the Doctrines and Practices of the Church of Rome, having justified the charge of Praying to Images, practised in that Communion; The Author of *The Papist Misrepresented*, replies once for all, That he knows of little more in the whole Case [as considered in the Answer] besides the Equivocation of the word *Worship*. As

Ch. 5. p. 38.

if the whole Answer to his first Chapter upon that Argument, had been nothing else but a Descant upon the word *Worship*, without any Explication of the Terms, or pretence of Argument and Authority to make it good. And therefore to be even with the Answerer, he has e'n left the Case as he pretends to have found it, and after Three or Four Quotations from St. *Augustin*, Mr. *Thorndike*, and Bishop *Jewel*, to prove (which no body denies) the Latin words *Cultus*, and *Adoratus*, and the English word *Worship*, have divers significations, he fairly takes his leave of the Argument, leaving every Reader to understand as he will, and to apply the word *Worship*, and the thing thereby understood, to visible things, or invisible, as he can.

He had indeed to good purpose produced these abovesaid Authorities, if he had from St. *Augustin* shewed that there had been a Religious worship given to Images in the Primitive Church; or from Bp. *Jewel* and Mr. *Thorndike*, That the Reverence given by us to the Bible or the Sacrament, is no less than the worship given to Images in the Church of Rome; and that the Worship given to Images in their Church, is no more than the Reverence given to the Bible and Sacrament in ours. And it would have signified much to

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the opening the Case, and the satisfaction of his Reader, if after he had been so diligent to find out those Quotations about the various signification of the word *Worship*, he had with as much diligence clearly and distinctly explicated what kind of *Worship* that is which is given to Images in the Church of *Rome*. But this is a point, for ought I see, he takes not himself concerned in; but courteously leaves it to his Adversaries *sincerity* to determine it. But however, because the description he gives of the Equivocalness of the word *Worship*, contains some things remarkable, and that there is also in it a dark intimation of his mind, which will give some occasion to state and handle the case to better purpose, I shall recite his words, and proceed upon them.

He saith, " This one and the same word *Worship*, signifies very " different conceptions, and almost as many sorts of Respect, Ho- " nour and Veneration, as there are different degrees of Excel- " lency in the World. There's an Honour due to Parents, Magi- " strates, Kings, called *Worship*. To Martyrs and Saints, which " is likewise called *worship*, and therefore St. *Augustin* says expres- " ly; *We worship the Martyrs with that worship of Love and Society,* " *with which even in this Life Holy men of God are worshipped*—— " There's again a certain Reverence and suitable Respect due to some " things, which have an eminent Relation to God and his Service, " (as the Answerer confesses) such are the Bible, the Images of " Christ, &c. And this certain Reverence and Respect, is term'd " likewise *Worship*; so it's properly said *colere Imaginem, & colere* " *Evangelia*. There's an Honour in fine due to God, called by " the same word *Worship*, in *Greek*, *Latria*, as St. *Augustin* has it, " &c. To the same purpose is his collection, c. 6. p. 47. 48.

In this discourse of his I observe

1. That he supposeth the English word *Worship*, and the Latin words *Cultus* and *Adoratio*, to be wholly Equivocal, and so not determined to any particular sense by custom or use among themselves. But this is only for the sake of some relief he finds at present by it: For at other times, when they are charged with adoring and worshipping Images, they accuse us of Misrepresentation, and plead, that they Venerate them, but Adore none but God only. So our Author in the first place begins with this as a main part of the Character of a Papist Represented, That he *Worships and Adores only one God*. This distinction betwixt us, is indeed without any sufficient reason or good authority, but however this they fly to, when



when there is an occasion for it. And when there is an occasion on our part, we are to remember our Author makes no difference betwixt them.

2. He makes the formal reason of all worship to be an excellency in the thing worshipped. This is indeed true of Honour; but as much as Worship differs from Honour, so far short is excellency from being the sole and proper reason of Worship. So it's determined by their own *Aquinas*, and other Schoolmen, that Honour is an acknowledgment of some excellency in another, but Worship consists in subjection to another. See Dr. *Stillingsfleet's* Learned Defence, &c. c. 2. p. 184, &c. Aquin 2.2. Q. 102. Att. 2.

3. He mistakes further, when he makes the different sorts of Worship to proceed from the different degrees of excellency in the Objects: whereas (supposing excellency the sole reason of Worship) different kinds of Worship can proceed only from different kinds of excellency in the several objects. As for example, Civil Worship and Divine, are different kinds of Worship, and they are different kinds, not because the excellencies in the objects differ in degree, but in kind also. So St. *Augustin* (as quoted by our Author, only his c. 2. should be 21.) allows a Worship of of love and society for Martyrs, with which holy men in this life are worshipped, whose heart is prepared to suffer as much for the truth of the Gospel: when at the same time he denied Religious worship to be given to them. For as he elsewhere saith, Let not the worship of dead men be any part of our Religion. — They are to be honoured for imitation, not adored for Religion. For the change of their condition did not alter their nature, men they were still, though Saints triumphant, and so were only capable of an honour of love and fellowship, not of adoration.

De Ver. Religi.  
c. 55.

4. I must take leave upon my own account to charge him with another mistake, when he further saith, There is a certain reverence and suitable respect, which have an eminent relation to God and his Service (as the Answerer confesses) such are the Bible, the Images of Christ, &c. By joyning of which two together, the Bible and Images, he seems to insinuate, as if the Answerer allows the same respect to be given to an Image in the Service of God as to the Bible. And then that there is no more and no other respect given to an Image in the Church of Rome, than we or they give to the Bible the Divine Book so call'd. But the former of these is apparently false, because the Bible, as it contains the Revelation of God, which is the means of our instruction in all necessary knowledg, so deserves

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deserves our respect; but whatever opinion they have of instruction by Images, it's far from being the mind of the Answerer, as appears in the first Answer, *pag. 5.*

Again, the Bible as thus containing Gods will, is required to be read in the Service of God, but Images are forbidden.

As to the latter, the Answerer thinks he hath also reason to complain of this Authors confounding these two together, the Bible and Images, since he had prov'd they were not of the same kind; and that the things which have an eminent relation to God and his Service, if they come not up to the aforesaid definition of an Image, and do both represent, and are set up for Religious worship, are not concerned in the dispute.

But though this may serve as a Reply to what he has offer'd on this subject, yet because I may from hence take occasion to answer what he requires, and to explicate the nature of Religious worship, I shall endeavour to shew more fully and particularly, the distinction betwixt the Veneration and Respect we shew, and hold it lawful to give to such things as have thus an eminent relation to God and his Service; and that Worship which is given and allowed, and required to be given to Images in the Church of Rome.

In the first Answer I shew'd, *That an Image (in the present case) is an external and visible representation of some Divine or Glorified Being (such as God; the Blessed-Trinity, Angels and Saints) set up, by Institution, Consecration, &c. for receiving Religious Honour and Worship.* To this our Author hath made no Reply, and consequently I take it for granted. And he that grants this, must then also grant, that these things which are not thus Represented, nor are thus set up as objects of Religious worship, are neither Images, nor of the same kind with Images, and therefore the Respect shew'd to the one and the other, must be as different as the things. It's true, as he suggests, that an Image in their Church is conceived to have an eminent Relation to God and his Service; but then that Relation is not the sole reason, nor the true formal reason of the worship given to it, for then all things having the same Relation might pretend to the same Worship, and the Bible from that Relation, it hath to God and his Service, might sure expect as much Veneration as an Image. But an Image beyond this Relation, is an Image by Representation and Substitution; and being in the stead of the Prototype, or person thereby represented is to receive that honour and worship which belongs to it in that capacity, and would belong to the person him-

himself, if actually and visibly present, where the Image is. And this is the Reason, why *At* or *Before*, or *To* an Image, are here one and the same; because the Image standing in the place of the Prototype, and being in conception one and the same with it, it receives the Worship belonging to the Prototype. And therefore, as to *Worship* and *Bow down*, and pray *before* the Prototype, if actually present, is the same as worshipping, bowing and praying to him; so the Image being thus, the Proxy and Representative of the Prototype, the bowing and praying *before*, is the same with the bowing and praying *to*. So that he that saith he Worships or Prays before an Image as thus Represented and Substituted in the room of the Prototype, means the same with him that declares he Worships and Prays to the Image: And he that on the other side saith, he Worships or Prays *before* an Image, and not *to* it, doth so far deny it to be a Representer. Upon which reason it is, that they that thus held in the Church of *Rome*, have been esteem'd to speak dangerously, and that hath been thought an Opinion next to Heresy it self. And now, since our Author has yielded *to* and *before* to be one, let him no longer complain of Misrepresentation, when we charge them with Worshipping and Praying to Images. But then to return to the Point, if this is the notion of an Image, then we have an apparent Distinction, between things that have only an Eminent Relation to God and his Service, and an Image: And therefore, before this Author can joyn them together, or vindicate his having so joyn'd them, he must either prove that the Bible, and Things of the same nature, do thus represent, and are thus substituted in the room of some Prototype, as Images are, or else that Images are no such Representatives. And this would have been much more worth his while, than to read Dr. *Stillingfleets* Book, for so material an Observation, as that he *makes Bowing at the Name of Jesus, and it, to be same*. By which way of arguing, he may hereafter learnedly prove that I make *Relative* and *Negative* the same, and I might as wisely undertake to shew, that our Author makes *Vincentius* and *Venantius* the same, and all alike true, and which we are mutually beholding, perhaps, to the Printer for.

Ch. 5 p 49.

But further, as Images in the Church of *Rome* are Representations of Divine or Glorified Beings; so they are set up for Religious Honour and Worship; by which they are also sufficiently distinguished.

De Cultu &  
Adorat. Imag.  
p. 138, 139.

distinguish'd from such things as have only a Relation to God and his Service. So saith *Catharinus*, Images are not merely for Instruction, or Memory, or exciting Devotion, but are set up properly for Worship.

Under this Head I shall shew,

1. After what manner Images are thus set up for Worship.
2. What they are when thus set up.
3. What Worship they are thus set up for, and is given to them.

1. There are several sorts of Images in the Church of Rome, and which are set apart, and are applied to, as Objects of Worship for several Reasons.

De Cruce l. 1.  
p. 1.  
Chiffletius de  
Linteis Sepulchr. c. 34.

Some there are, that are Sanctified, as it were, in their Nature, and have by virtue of a Contract from our Saviours Body, an inherent Right to this Honour, antecedent to all human Choice and Institution; and of this kind was the very Cross upon which our Saviour suffered, which saith *Gretser*, he Consecrated by his Touch, Blood, and Death. Such again was the *Veronica's* so called from a certain Pious Woman of that Name, that standing at her Door in *Jerusalem*, and seeing our Saviours Face covered with Sweat and Blood, as he passed by to Crucifixion, reach'd the Linnen Vail of her Head to him, and which he in requital of her kindness, returned with the perfect Picture of his Face upon it. Such are again the Sindons or Linnen Cloths in which Christs Body was wrapt, that have imprinted upon them the Stature, the Make, the Parts, the Wounds of his Body, and which are pretended to be kept at *Besançon* and *Turin*, and are the Subject of a Book wrote by *Chiffletius*. These and the like as it's determined, are to be worshipped not only by Virtue of the Representation which they have in common with other Images and Pictures of Christ, but also in regard of the Contact of his Body.

Chiff. lib. c. 30.

2. Some there are that were discovered or own'd by Revelation and Inspiration, or some extraordinary Direction or Sign; some of which were made to their hands, and without hands; of which sort *Gretser* hath wrote an whole Book, and which are to be seen in several places, as that which is in *St. Laurence's Chappel* at (a) *Rome*: others brought by Angels, as that of the Blessed Virgin at *Tongres* (b): others discovered by Miracles without Number.

*Gretser* de  
Imag. non  
Manufactis.  
(a) Cæf. Raf.  
pon. basil.  
Later. l. 4. c. 19.  
(b) Chronic.  
Deip. an. 1100.

3. But

3. But there is a stated and ordinary way of setting apart Images and Crosses, and that is by the Institution of the Church in its solemn Office of Consecration. In which there is a special Order prescribed for the blessing of them, and rendering them a Blessing to those that adore them, by Holy Water, Incense, and Prayers. Thus, in the Benediction of an Image dedicated to the B. Virgin, they pray to Almighty God, &c. that whosoever shall devoutly apply themselves to honour her the Queen of Mercy, before this Image, may be delivered out of present Dangers; and may in the sight of thy Divine Majesty obtain Pardon for Sins of Commission and Omission; and may in this present Life obtain the Grace they shall desire, and in the Life to come eternal Salvation.

Pontificale.  
p. 366. de Be-  
nedic. Imag.  
B.V.

And to the same purpose, but with more pithy Expressions, are the Prayers used in the Blessing of a New Cross, (as I have shew'd in the second Answer, p. 6.) where they pray, *the Cross may be a Stability of Faith, an Increase of good Works, the Redemption of Souls, &c.* Our Author here interposes, and saith, That the Cross is the Stability of Faith, &c. just as the Bread and Wine may be to Protestants, by being a Figure of Christ's Passion, and a Remembrance of his Sufferings. But will he say that the Cross is no more to them, than what he allows Bread and Wine are in the Sacrament to Protestants? Will he say that the Cross is only a Figure of Christ's Passion, and a Remembrance of his Sufferings? And that it's no more a Stability of Faith, and Increase of good Works, to those that pray and bow down before it, than the Elements of Bread and Wine are to the Protestants? And besides, where did he ever read, in the Forms of Consecration of the Elements among Protestants such a Prayer, that this Bread may be a saving Remedy to Mankind, a Stability of Faith, an Increase of good Works, a Redemption of Souls? Or, when do Protestants pray that the Blessing of that Bread which the Hands of our Saviour touched, may be in this Bread? Or, do thou, O Lord, take this Bread now Consecrated, into those Hands with which thou didst take & break that Bread at the Last Supper; and with the Holiness of that do thou sanctify this? And yet these are the very Expressions (*mutatis mutandis*) used in the blessing of a New Cross; and if the Cross be no more to them after Consecration, than they allow the Bread to be to us, that is, a Figure and Resemblance of Christ's Passion: these Expressions would be as properly applied to the Bread, and to the Wine, as the Cross. But he that shall maintain this Doctrine,



c. Pap. Repres.  
 † 2. p. 8, 12.  
 Les provin.  
 Lettres. Let. 19  
 à Cologne.  
 1669.

§. 2.

off. 25.

has reason to remember how it fared with *Egidius* and *Imbert* (before spoken of\*) and with the Curat of *Pomyrol* in *Guienne* †. But if our Author saith, that an Image, or the Cross, is a bare remembrance of what it represents, and a *Figure* only of what is pray'd for in the Consecration of it, it's to set himself against the Church he pretends to defend: Which I shall make evident.

I shall shew what Images are, when thus set up for Religious Worship. Our Author (as I have before shewed) doth often conceal himself under the Terms, *material, barely, meerly*; which did not accidentally drop from him, but is conformable to the usual Phrase of the Romish Church. For of it self, an Image is but as the other Wood or Stone it was framed out of; but as soon as it's set apart and consecrated for Religious Worship, it's assumed into a new Condition; and of a Material Statue, becomes a Divine Substitute, it is to receive the Honour due to the Prototype, or the Person it represents: And is supposed thence-forward to be a Seat of its Residence. I know the Council of *Trent* doth declare, That whatever Veneration they give to Images, is *not from any Divinity in them, or Vertue from them; or that any thing is to be ascribed of them, or any trust put in them, as was heretofore done by the Gentiles, who placed their Hope in their Idols.* But I also know, that these words must admit of some other construction than what at first sight they seem to have, or else the Practice of their Church is not to be defended. But I am not at leisure to reconcile the one to the other, and shall therefore leave it to those whom it more nearly concerns.

De cultu & a-  
 dorat. Imag.  
 p. 139.

When I said that an Image is a sort of Residence for the Prototype I thereby mean, that he is supposed to be there more peculiarly present: So saith *Catharinus*, *God himself is most truly believed to be present in them [Images], after a particular manner; and he manifests his Power and Presence by them, using them often for Miracles; so that our Saviour's words are herein fulfilled, I AM WITH YOU TO THE END OF THE WORLD.* And for the sake of this peculiar Presence of God, which we sensibly perceive, (and if I should deny that I have done it my self, I should be a Lyar and ungrateful) Images do deserve a peculiar Adoration.

De Linteis Se-  
 pulchral.  
 Epist. dedic.

So *Chisletius* saith, *Though Christ be in Heaven, yet he is still with us really, but secretly in the Sacrament of the Altar; by his Images, expressly and manifestly as in his Grave Clothes, those venerable Pledges of our Salvation.*

If I should follow the particular History of this Matter, I should it's likely be tedious to both sort of Readers, though for different Reasons. Let us repair therefore to the abovesaid Author, who has undertaken the History of the Holy Shrouds or Sindons, and more especially those of *Besançon* and *Turin*; one of which he saith, *doth alway shine with a Divine Presence*. And as a testimony of it, he saith, when-ever it is exposed to the view of the People, (as it's solemnly twice a Year) there are heard terrible Voices of Evil Spirits in the Neighbouring Mountains, *the Devil not being able to bear that Divine Power* †. And that when upon a time, those that were possessed with Evil Spirits, were brought within the view of it, the Devils were heard to say, *Demon adest, abimus* ||; *Behold, God is here, let us be gone*. And as a Divine Power was in them, so there was a further Divine Vertue came from them; for by that were the Blind made to see, the Lame to walk, the Sick to be well, and the Dead were raised \*. The like Divine Vertues are convey'd, and are to be obtained by those that do worship and honour the *Agnus Dei's*; or else both the Pope's Prayer and his Word will signify nothing. For in the Consecration of them, he prays, *That being sanctified by God's bountiful Benediction, they may receive Power against all the Crafts of the Evil Spirit; and that those that devoutly carry them about them, may not be hurt by any Tempest, or pestilential Air; and that no Iniquity may rule over them, or prevail against them, &c.* And in another Prayer, he desires, *That by the Veneration of them, thy Servants may have their Sins blotted out, and may obtain Pardon and Grace, and at length may with the Elect obtain Eternal Life*. All which are comprehended in the Verses sent with three *Agnus Dei's* to the Greek Emperor by Pope *Urban* the 3th, to be found in the same Book: which thus begin;

*Balsamus & Munda Cera cum Christum unda  
Consecrant Agnum, quod munus do tibi magnum, &c.*

Now, if there be in these things this peculiar Presence of God sensibly to be perceived, as *Catharinus* affirms, and others also teach, his Inference is of some force, therefore they do deserve a peculiar Adoration.

Our Author saith the Answerer proves, *That they pray directly to the Cross, from their consecrating and blessing it; from kneeling down to it, worshipping and adoring it*.

\* Presenti  
Divino numi-  
ne semper af-  
fulget. c. 15.  
p. 87.

† C. 15. p. 86.

|| C. 21. p. 129.

\* C. 11, 13, 14.  
20.

Ritus Ecclef.  
five Sacr. Ce-  
rem. 6. 7. Char.  
37. Year. 1516

pap. Misrep.  
c. 6. p. 47.



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The Answerer indeed proves, that they *pray directly to the Cross*, from the words of the Hymn, *Hail O Cross, our only hope, &c.* and hath, for ought is replied by the *Disrepresenter*, sufficiently proved from the Hymn it self, and the Office, and several of their approved Authors, that this Hymn is directed to the Cross, and not to Christ. But there is not one word in the *Papist Represented*, like the first part of what he here lays to its charge, *viz. that they pray to the Cross, because they consecrate it.* I observe our Author maintains his wonted Caution, in passing by an Argument of any force; and it begins to be a sign to me that either he runs from the Argument, or has got a false one by the end, when he takes a loose to particulars: For upon this Topick, *Churches, Holy-Water, Altars, Chalice*, and the *Sacramental Bread and Wine* also of the Protestants, are brought in, to shew the Absurdity of this blustering Consequence. But however, tho' this be not an Argument to be met with in the Answer, yet if we admit his word, [*their Consecration*] I think it will be no difficult task to prove, that a Cross may be as well prayed to, as consecrated after their manner. But as to the second Branch, he has done the Answerer some right a little after, when he quotes his very words, which are, *Why is it more absurd to pray to the Cross, than it is Thow to adore it?* The word *Thow* would have sav'd him his Quotation from Bp. Jewel: And indeed there is as much reason to have left this out, as to have put the Argument about Consecration in. For *Thow* sends us back, where we are told that the Cross is a Representation, and so is quite another thing than a meer piece of Wood; that it's consecrated, and upon Consecration is indued with another nature, and is *dearful for Soul and Body, &c.* that they adore the Cross with *Ecce in*, the Worship that is proper to God; that they have also composed solemn Hymns in honour of the Cross it self. After all which the Answerer concludes, *And then why is it more absurd to pray to the Cross, than it is Thow to adore it?* And I shall add what immediately follows, which he has cautiously left out: *Or why is it absurd to pray to the Cross for That, which they have prayed before may be communicated to the Cross?* For certainly the Cross may be as well prayed to, as have merits of its own, and be for the stability of Faith, and the increase of Good Works, and the Comfort of Souls; and yet these are the things that are prayed for in the Consecration of it (as was there shewed; p. 67.) And therefore I cannot but be of our Author's mind, who in his Answer to the first Query, *Whether the Crosses used in the Religious Service*

*Hyp. Repres.*  
B. 5, 6, 7, 8, 10.

*Service of the Church of Rome, be mere pieces of Wood?* replies, *Nothing more capable of being prayed to than mere pieces of Wood.* But then, how absurd must they be that do pray to them? And what doth he think of the Publick Offices of the Church he is a Member of? And why did he not reply to the Proof given of it from those Offices?

S. 3.

I shall consider what Adoration and Worship it is which Images are set up for, and is given to them. It is the acknowledged Principle of all their Divines, that Images are to be worshipped, and of the most, that they are to be worshipp'd as Representers; and consequently, what Worship is due to the Objects represented, that is to be given to the Representers of these Objects, whether it be *Latria* to God, *Hyper-dulia* to the Virgin *Mary*, and *Dulia* to Saints and Angels. But my business is not so much to discourse of the nature of the Worship they give to Images (which they are far from agreeing in among themselves) as to shew what in Fact is done and practised. And herein I observe,

1. That there is no outward Act of Worship, (except Sacrifice) but what is directed to the Image; the Council of Trent doth instance in Prostration, Salutation, Incense. And of this we have a full description in their *Good-Friday's Service*, as follows. 'Prayers finished, the Priest, in the hinder part of the Corner of the Altar, receives from the Ministers a Cross provided for him; which, turning his Face to the People, he uncovers a little from the top, beginning alone the *Antiphona*, *Eccce lignum Crucis!* Behold the wood of the Cross! When the Chaire singing, *Veni adoremus*, Come, let us adore! all fall to the ground. Then he goes to the fore-part of the Corner, and uncovering the Cross a little more, raising his Voice a little higher than at first, he begins, Behold the wood of the Cross! the other singing and adoring as before. Then the Priest goes to the middle of the Altar, and wholly uncovering the Cross, and lifting it up the third time, he begins higher, Behold the wood of the Cross! the rest singing and adoring, as before. Afterwards the Priest sets the Cross in a place prepared for it before the Altar; then is sung, Behold the wood of the Cross, upon which the Saviour of the World hath hung! Come, let us adore. Then he puts off his Shoes; and approaches to Adore the Cross, bending his Knees three times before he kisses it. This done, he retires, and puts on his Shoes. Afterwards the Ministers of the Altar, then the rest, bending their Knees three times, as before was done, Adore the Cross. In the mean time, whilst there

Mistake Rom.  
Fer. 6. in Pa-  
rasceve

is

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' is this Adoring of the Crofs, there are feveral Hymns fung, as  
' *Crucem tuam Adoramus*, and *Crux fidelis inter omnes*, &c. more or  
' lefs, according as the number of the Adorers is.

But, 2. It's not only meer outward Adoration, but there is alfo  
Prayer it felf directed to the Images. Thus the Catechifm doth  
direct to fay their Prayers *ad Imaginem*, *Before*, and now I may  
fay (having fhewed them to be one and the fame in this cafe)  
to the Image. And as I have already fhewed this before in the  
*O Crux Ave*, and proved the Crofs there mentioned, and Chrift  
to be two things; fo I fhall proceed to other Particulars, as the  
*Veronica* fpoken of before, p. 13. In whose Honour there is an  
Hymn compofed, which whofoever devoutly fays, looking upon  
the faid *Veronica*, hath granted ten thoufand days of Pardon by  
Pope John 22.

The Hymn thus begins, *Salve Sancta Facies*, &c. And a little  
after it proceeds,

*Salve decus Seculi —*

*Nos ab omni macula purga vitiorum,*

*Atque nos consortio junge Beatorum.*

*Salve vultus Domini, Imago beata,*

*Ex aeterno munere mirè decorata.*

*Lumen funde cordibus ex vi tibi data,*

*Et à nostris sensibus tolle colligata,*

*Salve robur fidei nostra Christianæ,*

*Destruens hæreticos qui sunt mentis vane*

*Horum auge meritum, qui te credunt sanctè*

*Illius effigie, qui Rex sit ex pane.*

*Salve nostrum gaudium in hac vita dura,*

*Labili & fragili citò peritura.*

*Nos deduc ad propria, O felix Figura,*

*Ad videndam faciem, quæ est Christi pura.*

All hail, O Honour of the World —

Purge us from every spot of Vice,

And joyn us to the Fellowship of the blessed.

All hail, O Countenance of the Lord, blessed Image,

Wonderfully adorn'd by an eternal Gift.

Pour Light into our Hearts by the power given to thee,

And take away all Obstructions from our Senses.

All hail, O strength of our Christian Faith,

Destroy-

Destroying Hereticks, who are of a vain mind ;  
Increase the Merit of those who truly believe in thee,  
By the Effigies of him who of Bread is made King.  
All hail our Joy in this troublesome Life,  
Uncertain and frail, soon perishing.  
Bring us to thine own, O happy Figure,  
To see the pure face of Christ.

I expect here our Author should reply much as before, that its not the *Veronica*, but Christ under the Name of the *Veronica*, this is applied to. But the same Objection will be against him as before, that then the Effigies of the King, would be the King whose Effigies it is ; that the Figure which brings to the Face of Christ in Heaven, would be the Face it brings to. So as in the Hymn, *O Crux Ave*, the Cross upon which Christ hung, could not be Christ who hung upon the Cross ; so neither can the Figure of Christ's Face be the same with the Face of Christ it is the Figure of. And so both that and this Hymn are to be understood of the Images themselves.

By which our Author ( if he has a mind ) may understand for what reason the Question was ask'd, *How the Cross upon which Christ hung, may be Christ who hung upon the Cross?* And how little he has answered it, when he replies to it, *How the Cross may be Christ I can't tell: But how the word Cross may signify Christ, &c.* Ch. 6. p. 48. For he was bound to tell how the Cross it self was Christ, or else to quit his Exposition of the Hymn, when he applies what's spoken of the Cross distinct from Christ, to Christ, as if he was the Cross: That is, if the Cross and the *Veronica* are blessed by Christ for the ends recited in the Hymns, Christ himself cannot be meant by the Cross and *Veronica*, under that Consideration ; for then he must bless himself, and pray to himself to bless himself.

3. As the Images have such a peculiar respect to the Prototypes, and which the Prototypes are thus present with, and are for that reason pray'd to. So to obtain those Blessings, there are incessant Applications made, and long Pilgrimages undertaken to them. So *Chiflerus* tells of innumerable companies of Pilgrims, that from all parts of the Christian World repair to the *Sindon* of *Besancon*. And he farther relates, that when they come to *Mount Celius*, from whence they may behold the Church where it is kept, *God doth so infuse himself into pious Minds, that they partake*

Ch. 15. p. 86,  
87.

take of a large plenty of Heavenly Grace. And that many are made Religious; that were before of a dissolute Life: and which is wonderful, that after the sight of it, they return to their homes with joyful and quiet Minds.

Now, if it was not for an extraordinary and peculiar Presence of God himself, our Saviour, or the Saint in one Image or Picture more than another, and that these benefits are more to be obtained in praying before one than another, why are such remote and tedious Pilgrimages undertaken? And why would it not suffice as well to pray before the Image of our Lady in *Regio*, as to go from *Regio* to that of *Loretto*? So that I think its very evident, that they do not only suppose in the Church of *Rome*, that they are the better heard, with better acceptance and success, for praying before Images; but that also they are the better heard for praying before one Image rather than another.

To sum up all. If Images are Representatives of Divine and Glorified Beings, and so personate the Prototypes and Objects thereby represented, as to be in their place and stead. If they are consecrated for that purpose, and after Consecration are indued with, or are the means by which Persons are indued with the Vertues and Graces prayed for in their Consecration. If there is a Divine Presence with them, and Miracles are wrought by them. If they are adored and prostrated before, if they have Pilgrimages made, and Prayers directed to them, and all the external tokens of Religious Honour (before spoken of) Then what more evident, than that the Reverence given by us to such sacred Things, as have an eminent Relation to God and his Service (such as the Bible, &c.) is one thing, and the Worship given to Images in the Church of *Rome* another. I shall close all with the Sense of *Soto* (an Eminent Divine of theirs in the Council of *Trent*) Images are not intended by the Church only for helps to Memory; for we do not worship the Scriptures and Names of Saints, which call them to our Minds; but as to Images we ought to think otherwise, for they do not only raise our Minds to worship those that are Represented by them, but we ought to worship them themselves. For the Church doth not say, We worship thee, O Christ, but thy Cross; O Cruc Ave, &c.

De Instit. &  
Jure. l. 2. q. 3.  
Art. 2. in fin.

## F I N I S.

ERRATA's. Answer 1. p. 6. l. 14. for *Negative*, read *Relative*. Answer. 2. p. 11. l. antepen. for *daily*, read *only*.

